

# Fomorian Migration to Ireland in 2186 BC

Stuart L Harris, April 2012

## Summary

Several lines of evidence point to the migration of Fomorians from Galicia, Spain, to Dublin, Ireland, in 2186 BC, 101 years after the flood in Ireland. In the seventh year of severe drought, thirteen hundred men and women plus assorted animals left Compostella for the Baltic Sea, led by Gaia and Ouranos. Frisian historians record that when Saxons blocked their way in Germany, they decided to split up, half going toward Ireland, the other half around the Saxons to Poland. Some weeks later, six hundred men and women under Cichol Grenchos arrived at Dublin in six longboats without their animals, who were waiting at the tip of France with enough water for five days. To their dismay, the Fomorians found Ireland empty of animal life. In panic the boats returned to pick up their animals but came too late, stolen by French rustlers, who also took the water supply to foil pursuit. Fomorians then lived in relative poverty with a low birth rate for two centuries before Fir Bolg arrived to claim the island. Some fled to nearby islands, but most intermarried with the Fir Bolg. Fomorians spoke and wrote in Finnish, and part of their legacy survives in the names of Irish rivers. Appendices contain many names translated back into the original Finnish.

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## Drought of 2193 BC

### Lusitania

And yet the country north of the Tagus<sup>1</sup>, **Lusitania**<sup>2</sup>, is the greatest of the Iberian<sup>3</sup> nations, and is the nation against which Romans<sup>4</sup> waged war for the longest time.  
Strabo, *Geography*

In the sixth year of drought<sup>5</sup>, at the celebration of the fall equinox at Lusitania, Gaia<sup>6</sup> and her husband Ouranos<sup>7</sup> called a special meeting of the clans at the river Douro<sup>8</sup>, on the north bank known locally as Portugal<sup>9</sup>. In the Douro, fish clumped together, ready to spawn, waiting for autumn rains that would never fall. Beneath a clear sky, squawking gulls and pelicans wheeled low over the water, snatching fish trying to escape from seals. Schools of porpoises joined the feeding seals, while a shark's fin occasionally broke the surface, swimming lazily.

Figure 1: Relief map of Galicia/Lusitania and northern Portugal.



<sup>1</sup> Tagus may come from Tako'os, which in turn comes from *Takoi ahjs* meaning 'Forged metal'.

<sup>2</sup> Lusitania may come from *Luja saat ani* meaning 'Very strong hundred'. It predates Gaelic, so it cannot have an Indo European etymology. In *Geography*, Strabo says the people living north of the Douro river were once called Lusitanians, but were called Callacans in his day.

<sup>3</sup> Ibēria may come from *Hyppi ri 'i-ia* meaning 'Horse-broken country'.

<sup>4</sup> Roma may come from *rome* meaning 'dawn, blaze'. Rousseau thought it came from Greek *rhome* meaning 'force'.

<sup>5</sup> Timo Niroma of Helsinki assembled on his website a global collection of accounts of the worldwide drought that began in 2193 BC, attributed to a cataclysm. For example, an Akkadian verse laments:

"The large fields and acres produced no grain, the flooded fields produced no fish,  
the watered gardens produced no honey and wine, the heavy clouds did not rain;  
on its plains where grew fine plants, lamentation reeds now grow."

<sup>6</sup> Gaia may come from *Kaja* meaning 'Dawn'. She was about 50, her husband about 54.

<sup>7</sup> Ouranos comes from *Kouran ahjs* meaning 'Hand metal' or finger ring. Diodorus Siculus said Ouranos was the first king of the Atlantes, a just and pious race living on the shores of the Atlantic.

<sup>8</sup> Douro may come from *Turo* meaning 'Fish trap'. Salmon runs of Douro once rivaled those of the Rhine, but were eradicated in the 19th century. Shad, eel, trout, mullet, sole, mullet, lampreys and sturgeon once thrived in abundance.

<sup>9</sup> Portugal may come from *Po'rotu kahle* meaning 'Stouthearted reindeer leash'.

From the river Sil<sup>10</sup> came copper miners and smiths, proud men with arms like another man's legs; from verdant Galicia<sup>11</sup> came loggers and horsemen, dressed in Tartan kilts and playing flutes; from the river Douro came fishermen dressed in baggy blue pants and white tops; from Tui<sup>12</sup> on the estuary of the Minho<sup>13</sup> came farmers and potters, dependent on irrigation.

On a field by the river bank fluttered flags above leather tents where clans grilled fish, drank wine, sang songs and danced to flutes and tambourines. Children organized games of tag, or kicked little bags of leather filled with seeds. Close to the river, horses and cattle grazed cautiously on razor-sharp salt grass. Along the banks, fishermen in coracles tended gill nets.

Through the camps walked Gaia and Ouranos, testing the will to survive. At the tent of the clan of Sil, an older woman greeted them, dressed in brown skirt and white ruffled top, with supple leather boots instead of bare feet.

"Mistress Gaia and Master Ouranos, welcome to our tent. I am Banpa<sup>14</sup> of Sil.

"A pleasure to meet you, Banpa. Your boots are lovely. Might I inquire who made them?"

"My brother Amor<sup>15</sup>, a tanner of leather and a cobbler. He has many other designs. You cannot believe how comfortable they are, with fleece inside."

"I should order a pair, Banpa."

"He's here now, Master Ouranos, in our tent."

Thank you, Banpa, I shall see your brother at once. There are some other things he might be able to help me with." Ouranos disappeared into the tent, leaving the two women alone.

"How did you become burgmaid, Banpa?"

"My father met my mother at school here in Portugal, Mistress. He became a smith, she a potter. They started their own school in the mountains when they returned, teaching these and many other subjects. So many students came that they opened five more schools in different villages. That's where I trained to be burgmaid."

"Are you the Banpa who obtained paper?"

"Yes. I heard from a ship captain that Frisians wrote on paper, so I gave him the weight of two horses in copper sheets to buy all the paper he could, and ink to write with. Quills we made ourselves. The ship captain, his name was Elatha<sup>16</sup>, established standard dimensions, which helps in the manufacture."

"Elatha, yes, I've heard of him. He comes from Ferrol<sup>17</sup>, does he not?"

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<sup>10</sup> Sil may come from *Silli* meaning 'Herring'. Another river Sil is in Austria, near Innsbruck.

<sup>11</sup> Galicia may come from *Akalle tieä* meaning 'Mistress knowledge'. Galicia is a region in northwest Iberia and also a region between Poland and Ukraine. The name predates Latin or Gaelic.

<sup>12</sup> Tui may come from *Turri* meaning 'Luck'.

<sup>13</sup> Minho may come from *Aamin joi* meaning 'From a big dish he drank'.

<sup>14</sup> Banpa may come from *Väenpää* meaning 'Head of the people'.

<sup>15</sup> Amor may come from *Aimo oro* meaning 'Splendid stallion'.

<sup>16</sup> Elatha may come from *Hellä ätä* meaning 'Affectionate father'.

<sup>17</sup> Ferrol may come from *Verroille* meaning 'Equal'.

“Yes, Mistress. My other brother Ethlinn<sup>18</sup> devised a way to sew sheets of paper into a flat book, because paper was unsuitable to roll like sheepskin. He once had thirty people making books.”

“And the copper sheets, Banpa, what became of them?”

“My father devised a way to make copper into sheets by squeezing it between two polished rollers turned by water-powered gears. The Frisians etched the copper sheets into coins, and made a tremendous profit. The flat surface could not be duplicated by hammer or punch.”

“And what of Sil now, Banpa? Has everyone left?”

“Ahh, Mistress Gaia, the drought saps our strength. Forest fires have left entire regions black and dead in the oppressive heat, waiting for rain. Six years have passed without rain or snow. Deprived of forests or grass, animals could not graze, nor salmon and eel swim up dry streambeds to spawn. Shepherds moved their flocks to the coast to forage on seaweed and withered marsh grass. Most of our clan has deserted the mountains, moved to the shore to live on fish and shellfish. The rest live around the few remaining lakes. We rarely see wild horses.”

“You are not the only ones to suffer, Banpa. A trader said Pharaoh’s river had run dry, the towns deserted, streets littered with emaciated corpses picked by vultures. Now, can introduce me to your boot-maker brother so Ouranos can order me a pair.”

Gaia waited to speak until after the morning equinox, fearful that a comet or other omen would cloud people’s thoughts. They gathered at the center of the school her grandparents had built, in the garden ringed by apple trees, scented by autumn flowers and fallen fruit. Many had gone to school here and all had tended the plants. They strolled through the gardens and proudly explained to their family which ones they tended, their names displayed on small wooden signs, one of their first tasks after learning to write. When all had settled, Gaia walked to the center of the garden to recount their history, perhaps for the last time.

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<sup>18</sup> Ethlinn may come from *Etellin* meaning ‘Eheys hammer’.

## History of the clan of Gaia and Ouranos

“My parents and grandparents arrived in Lusitania sixty-five years ago, two generations after the world collapsed at the Breaking. My grandmother was a striking figure, tall, easily recognized in a crowd, with long honey braids that fell to her waist. Their trek began far away<sup>19</sup> in the east, at the south end of the Caspian Sea, a fertile land of sublime climate, with two-story wood buildings and running water.<sup>20</sup> Good roads connected a network of villages spaced three leagues<sup>21</sup> apart.

Figure 2: Planned communities at the south end of the Caspian Sea, built after 2287 BC.



South of the Caspian Sea lies a range of snowy mountains. South of this mountain range is a great, flat agricultural valley called Sumer, where two wide rivers carry melt water from the mountains to irrigate crops. Sumer is where my great grandparents came from, a land full of cities surrounded by high brick walls to withstand sieges, whose ships sailed all the oceans of the world and brought back wondrous things.

“The merchants of Sumer traded copper and tin from mines far away across the Atlantic, a land as big as ours, teeming with animals, with only a few scattered cities. Tin comes from southern mountains that scrape the sky, copper nuggets from an island in a northern lake. My grandmother had a vision that she should take as many as would follow her and go west to find that land. For years my grandparents walked across mountains and plains, always toward the west. They passed the Middle Sea, which was largely deserted except for the land of Pharaoh that had somehow escaped destruction. When they reached Lusitania on the border of the Atlantic, they could go no farther. All the navigators who knew the sailing routes had died in the Breaking, when giant waves wrecked their ships.

“My grandmother was High Priestess of Inanna, Goddess of Love, but she dropped her title to live among people who worship the Triple Goddess, older than Inanna. She settled her clan here at Portugal, a name that means ‘Stouthearted reindeer leash’, from a time when ice covered the land and reindeer scraped snow aside to crop lichen.

“She found the Lusitanians friendly, with a slightly different accent. Their biggest problem was roving bands of outlaws who killed or enslaved those they caught. ‘We know how to get rid of outlaws,’ said my grandfather to the local council, ‘but it takes organization. If it please you, we

<sup>19</sup> Greek mythology says Gaia came from Chaos, or *Kauas* meaning ‘Far away’ in Finnish.

<sup>20</sup> Caspian Sea was called the Great Sea.

<sup>21</sup> 1 league = 3 miles.

will build a school for one and all, men and women, to teach them how to organize and fight back.’

“The council accepted their proposal, and helped with its construction, the largest building ever seen in Lusitania, with seven sides, forty-two fathoms on a side<sup>22</sup>, open in the middle. She loved plants and missed the gardens of her youth. At her request, travelers sought out unusual plants to grace the school grounds. Year after year they replanted the best trees and flowers, which students took home for their own gardens. Fresh water came through a system of underground pipes that led to a spring that still flows.

*Figure 3: Seven-sided building at Sigeum in Finland, similar to the one at Porto. Black dots are spruce trees that now grow in old post holes, while white lines represent beams between posts.*



“But the school was more than a war college, and word spread that the arts of Sumer were available to any person, regardless of need. They taught farmers how to irrigate; carpenters how to build great mansions with clever joints; sailors how to make maps and navigate across oceans; smiths how to harden the edge of a copper chisel and weld copper; jewelers how to use wax to cast gold; potters new kinds of glazes in high temperature kilns; weavers how to make a horizontal loom with four heddles to weave complicated designs; ship builders how to distill alcohol to make varnish, and how to build great ships with oak planks. They planted grape cuttings, and introduced new strains of bees to make honey and wax. They taught writing in the old style, not complicated hieroglyphs, to carve epitaphs and signs on shops, to give directions for tradesmen and make ledgers for accountants. Women learned the skills to run a city. They combined their knowledge of herbs with local lore, and taught healers the latest techniques, how to make surgical instruments, how to recognize and prevent the spread of disease. And men and women practiced fighting from horseback with short, recurved bows and lightweight armor, tactics of surprise and swiftness that horsemen of the steppes used so effectively against Sumer.

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<sup>22</sup> One fathom = six feet.

Figure 4: An Iberian horseman.



“Half the graduates returned home to open their own schools, so that in a generation commerce soared and nearly every village could boast a burgmaid and healer. Outlaws were hunted down, branded and exiled. Increased wealth attracted the greed of surrounding tribes, but after several costly defeats, when few returned from battle, they learned to live with us in peace. A tax in the form of labor went toward improving roads. Inns opened up along these safe roads, and specialists began to produce for export. Shipwrights built bigger ships to carry cloth, copper and wine up and down the Atlantic coast, competing with Frisians. Towns appeared, with straight streets and running water, carried in underground wooden pipes from hillside springs. That is my own special skill, laying out of towns. In two generations, Lusitania became the trading center of Iberia<sup>23</sup>. People came from hundreds of leagues to marvel at our prosperity, to learn trades and skills to take back home, so they too could prosper.”<sup>24</sup>

Gaia paused.

“In all the long history of Sumer, going back thousands of years, there was never a drought like this. In Sumer, the twin rivers have run dry, farmers cannot irrigate, a million people face death from starvation and disease. Likewise the river of Pharaoh, who would ever believe it could run dry. If drought continues for another score of years, how many of us will survive? Our clans crowd the coast to eat fish. If a wave like that of the Breaking should come along, our entire civilization will perish.”

“What do you propose, Mistress?” asked a ship captain. “Should we build ships to cross the Atlantic?”

“I wish it were that easy,” replied Gaia. “We still don’t know the way. On such a long journey, we cannot take horses to plow the earth or cattle to milk.

“Instead, I propose that a large group ride north, to the East Sea<sup>25</sup>, where lakes abound. Fisherman say the hills are still green, the fields laden with barley. Traders say the land between here and there is mostly deserted, everyone has moved to the rivers or coast like us. The way is

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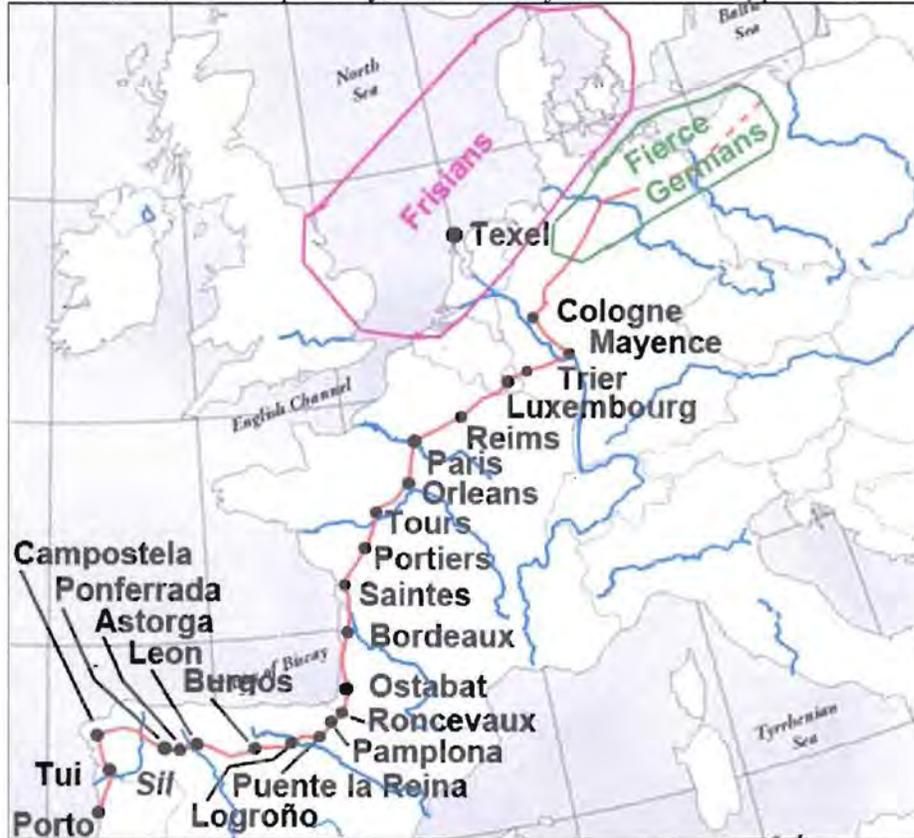
<sup>23</sup> Iberia may come from *Kivaria* meaning ‘Land of masons’.

<sup>24</sup> Four thousand years later, ninety percent of the municipal districts in Spain were still concentrated in Galicia.

<sup>25</sup> East Sea is the old name of the Baltic Sea.

plainly marked, mostly flat, with no mountain ranges to cross. The longest distance between rivers is two days. Even if the rivers are dry, we can dig wells for water. Such a group of men and women would preserve our civilization, and if the drought ever ends, become a valued trading partner." She pulled aside a curtain to reveal a large map. "This map shows the way to the East Sea, marked with each river and distance between rivers, with mountains and seas, with names of tribes along the way. Examine the map and let us decide."

Figure 5: The route proposed by Gaia and Ouranos followed the Way of St. James. It correctly bypassed the Frisians, but unexpectedly encountered fierce German opposition behind Texel.

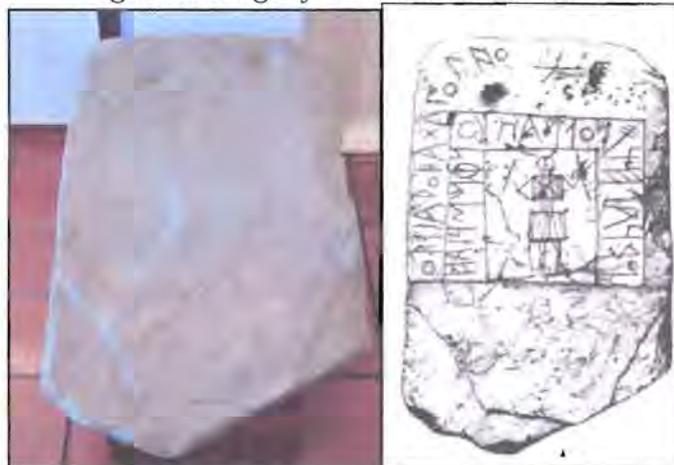


### Abobada Warrior Stele from Lisbon

A thousand years after Gaia left Portugal, the clans retained their warrior skills. At Abobada<sup>26</sup> outside Lisbon a stele was erected for a general named Iron Jaw. It bemoans his loss, honors his skill in battle and training of young men, and aids his passage to peace in the next world.

You died for us, wizard of our border ground, from so much war. You forged a thousand of us with magic skill, Stars Wizard with a Short Jaw, tough new lads. My bones bear little revenge for a wound, now that I have drunk mead from the skull of a luckless old chief. Iron Jaw wizard, at the top of a hill in the direction facing dawn's head, there shall you get peace. To safeguard your journey, I will inscribe a scepter of Ra the sun god in your right hand, and a crescent moon of the goddess in your left, which will also carry your bow and arrow. Armor will protect your chest, a pleated kilt your lower body, and greaves your shins. Around the portal to the next world I will inscribe magic words of protection, beginning with your favorite horse. At dawn I shall go by sleigh to the regions above the border of our dilapidated land. I will stop now. Tr. from Finnish by S Harris, 2011; see [www.migration-diffusion.au](http://www.migration-diffusion.au)

*Figure 6: Image of Abobada Warrior stele.*



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<sup>26</sup> Abobada mixes Iberian and Latin to make *Apo pata* meaning 'All Father'. The Abobada Warrior stele at Almodovar, near Lisbon, is displayed at Museu da Rainha d. Leonor, Beja.

## Preparation for Migration

### Chinese pack saddle

“Master Ouranos, I came with a cart as you asked,” said the cobbler Amor.

“Good, good Amor. Pontos<sup>27</sup>, Chronos<sup>28</sup>! He’s here. Lets get the saddle out.”

The four walked around the seven-sided building to a storage shed, where Ouranos and Pontos pulled things out of the way, digging deeper until they found their prize. “Look at this pack frame, have you ever seen anything like it?”

“Dusty but still usable,” said Pontos. “More than sixty years old. My grandfather purchased it from a caravan of Chinese tea traders. They swore by it. Here’s the secret - a rigid frame rides on more than two inches of padding filled with grain that shifts around to match a horse’s back to prevent saddle sores. The fit is so good that there’s no need for a girth. These two felt pads go underneath; I slept on them at night.”

*Figure 7: Girthless pack saddle, used by Chinese tea traders, which rides on a thick pad filled with grain. Over this fitted a lightweight frame that held four panniers of tea. The panniers were flexible and could move if knocked by a branch.<sup>29</sup>*



“Its heavy,” said Chronos as he carried it out into the light and dusted off the leather. “How do you attach stuff?”

“There’s more,” said Pontos. “Its genius. Look at this. A light frame fits onto the rigid frame. Two people can lift it off and set it on the ground to rest the horse.”

“Here, I’ll take it, uncle Pontos, but I still don’t see where you tie stuff on.”

<sup>27</sup> Pontos may come from *Po’neitos* meaning ‘Reindeer snowdrift’.

<sup>28</sup> Kronos comes from *Kyy runos* meaning ‘Serpent song metal’.

<sup>29</sup> Photo of hill pony belonging to Hmong tribesmen in Viet Nam, courtesy Jeremy Robinson. In 1889, British long rider Henry Savage Landor rode through the northern Japanese island of Hokkaido, where the Ainu used the sturdy saddle to both pack and ride on.

“There’s nothing to tie on. See the baskets over in the corner? Bring them out.”

Chronos carried out four rectangular baskets and set them down beside the paired saddles. The older men watched and said nothing. “You want me to figure it out? Alright, the baskets must carry things. If I attach them on top, the load will fall over. So they go on the side, two per side. You said lift them off as a unit, so the baskets must fasten to the lightweight saddle. Ah ha! These cleats along the top match these brackets on the frame. This piece of wood slides in place to keep them from popping out. Someone hold the frame and I’ll put them together.”

“Genius is right,” said Amor. “The loads can be evenly balanced while off the horse. The load hangs low without pressing on the horse’s lungs. The rigid saddle prevents the baskets from banging against the rib cage.”

“My grandfather loved this saddle,” said Ouranos. “It saved him an hour a day packing and unpacking. Look, there’s no girth belt to tighten and retighten, a contest of will between you and the horse.”

“Here’s another feature,” said Pontos. “If you don’t take a load off real quick when you stop, half the time the horse will roll around on the ground to scratch his back and start breaking things. This heavy saddle can take the rolling.”

“And the light saddle can be used to ride the horse,” added Ouranos. “That’s another trick they learned from Amazon raiders, adjustable stirrups to stand on. They helped to steady their aim with the bow, and canter a horse without bruising your rear.”

“We stopped every hour and a quarter,” said Pontos. “He and grandmother would remove the load to let the horse graze. After a quarter hour he was rested and they started again.”

“It’s the beads of grain that does the trick, then,” said Amor. “Yes, I can see if there was more pressure somewhere, the beads would move around to even it out.”<sup>30</sup>

“A rigid saddle doesn’t flex,” said Pontos. “Something about flexing that aggravates saddle sores. Once begun, sores need a month to heal.”

“What’s this for, uncle Pontos?” asked Chronos, holding up a piece of rope threaded through fifty or so leather discs.

“Aye, Chronos, another innovation, almost as important as the saddle. It’s the crupper that goes from the rear of the saddle, down the horse’s back and around the tail to prevent the load from slipping forward. A piece of rope soon rubs the back sore. Instead, the leather disks roll back and forth without binding or grabbing hair.”

“So what do you think, Amor? Can you make us about fifty?”

“Which do you plan to use, black Andalusian horses or chestnut Galician ponies?”

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<sup>30</sup> My roommate Robert at the hostel in Feldkirch said it is much more comfortable to sleep on pebbles than on sand.

Figure 8: Black Andalusian horse and chestnut Galician pony.



“Black Andalusians. We need to carry a lot of water.”

“And how heavy the load in each basket?”

“Forty pounds at most. That plus the saddle will be close to two hundred. Twenty five pounds most of the time so two people can easily lift it off.”

“And the felt?”

“Aye, two felt pads apiece, plus some spares. Bridles and bits we’ll get elsewhere.”

“Aye, Masters. Let me load all of this on the cart so other tradesmen can see how its made, thickness of leather and so on. We’ll make it bigger to fit Andalusians. We can use barley grains for beads, and maybe wooden rollers instead of leather discs. Birch wood might substitute for bamboo on baskets. I’ll let you know in a couple of days.”

“What do you think, son?” asked Ouranos when Amor had gone.

“I think if we stayed, I’d be a caravan master.”

### **Clothing for the journey**

“Mother, I’m worried about slave traders,” said Rhea<sup>31</sup>, eldest daughter of Gaia. “I heard today that Frisians are branding all the outlaws they catch and sending them to Cornwall to the Tin Mines, or else just dumping them off. There’s no women there, so slavers have started to scour the coasts for brides.”

“What do you suggest we do?” replied Gaia.

“I think we should consider dressing like boys, so that from a distance we look like men and they leave us alone.”

“Ouranos, dear, are you in there? Come here and listen to what Rhea proposes.”

After hearing her proposal, Ouranos gathered the woman in the building so they could all hear first hand. Rhea elaborated. “We don’t have to wear exactly the same clothes that boys wear, the slavers can’t tell at a distance. I think there’s all kinds of ways we can improve on their clothing

<sup>31</sup> Rhea may come from *Urhea* meaning ‘brave, courageous, valiant’. She was about 25 and had not yet given birth to Hera.

and make it our own. There might even be some advantages, like walking through briars without tearing a dress. Trousers don't have to be baggy, they can fit snugly to ride a horse. My grandmother said that's what all women wear on the steppes when they ride horses."

They debated until every objection was answered, then voted unanimously to make the change whether men liked it or not.

"Now," said Gaia, "let's break up into groups to figure out how to change the fit and design of each piece of clothing to suit women. When finished, we'll tell the surrounding communities, get them to improve on our designs. It will be sensational."

"Did you learn anything, Rhea?" asked her mother the next day.

"Well, from your perspective, its important to listen to ideas from the smallest person, and ask them to elaborate. From my vantage point, its important to let go of ownership, let others expand on an idea so that they think it is their own and contribute energy."

"You have it. An idea begins the process, but most of the work remains to be done. Take pleasure in the outcome, the organization to get it done, not who thought of it first. But I promise you, keep coming up with ideas like that and people will listen."

### Shoes and steel

"Gaia, you're not leaving me behind, I'm coming with you," said her brother Tartaros one morning. "I feel as strong as I did twenty years ago. Now that my wife died, I can't bear to be left alone."

"Of course, Tartaros, we wouldn't have it any other way. Besides, you're the only one who knows how to make steel. If we can't find copper and tin, we may need steel."

"I know how to make steel all right. Need some apprentices."<sup>32</sup>

"I promise you apprentices. You'll need more than apprentices, though. Someone to find ore, dig it up, transport it to the sea. Someone to find coal, dig it up, transport it to the sea. Someone to make boats to transport it across the sea. Someone to build a city to live in."

"Give me your daughter Rhea. Or your son Okeanos. They have a knack for getting things done."

"I think not, they are needed elsewhere. Maybe two of my other children. On the journey, you can instruct them on the art of making steel, how to find iron and so forth."

"They're young, Gaia."

"So where you once, Tartaros. Father didn't know what to do with you. I can still remember when you purchased that silvery knife from a smith and showed it to us. Shaved the hair right off your arm. Right then and there you decided to make steel, and went back to the smith. He was wily, that old smith, saw you as a perfect apprentice."

"All right, I'll talk with them, see if any might be interested. Another thing, Gaia. Do you remember how we all wore shoes? Unless everyone has shoes in the mountains, the lame will slow us down."

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<sup>32</sup> Tartaros learned how to make steel in the Zagros Mountains north of Sumer. Tehran, capital of Iran, means 'Of steel' in Finnish. Later he mined iron ore north of Stockholm, a country he named Suittin meaning 'Of steel'.

“Good idea, Tartaros. I know just the person to get it done.”

### Gathering at Compostella

Three moons later, the clans of Lusitania gathered at a crossroads south of A Coruna to say goodbye. Three moons to decide who would go, who would stay, and to settle their estates. They came from Porto in the south, Tui in the center, Ferrol in the north, Pontferrada in the east.

Each village had altered men's clothing to suit themselves, an astonishing variety of styles. Instead of bandanas they wore hats with a wide brim to shade their faces. All agreed that men's clothing needed a linen undergarment to be comfortable and not chafe. Their tight-fitting pants were so scandalous that no slaver would suspect they were women.

Winter now was like normal spring. Although daylight hours were shorter, winter offered the best chance for nighttime dew to soak dry grass for animals to eat.

The fifty Chinese saddles worked so well that they ordered sixty more to carry water. At Gaia's suggestion, other cobblers made fancy leather shoes for the journey, wide at the toes, to be worn with two pairs of wool socks. Both shoes were identical, so that left and right could be swapped when the heels began to wear down on the outside.

Each person carried a quart of water in a skin bag. For times when water sources were two days apart, Ouranos purchased sixty pigskin wine bags that held eight gallons each. A horse could carry two bags, 5 gallons for himself, the rest for 44 people. In addition, each cow and ox carried water bags for themselves.

Teams of oxen pulled carts filled with feed in bags, which could also carry sick or lame. The carts had special wheels, made with a strong oak hub, eight spokes and a copper band shrunk around the rim. Wood leaf springs protected the wheels from constant jarring and made the ride more comfortable.

To commemorate their departure they erected a stele on top of a small rise that stood for more than two thousand years. Around 400 AD the stele was moved to a graveyard to make room for a wood church. Later it disappeared; perhaps it yet rests beneath the foundation of the Cathedral of Santiago de Compostella. It may have said:

A century and one year after the Breaking, in the seventh year of drought, set forth the brave companions of Lusitania, thirteen hundred strong, the flower of Iberia, to carry the light of knowledge to the East Sea and beyond, so that the Way of the Mother might not perish. May our descendants gather here in peace. [sign of the circle and cross]<sup>33</sup>

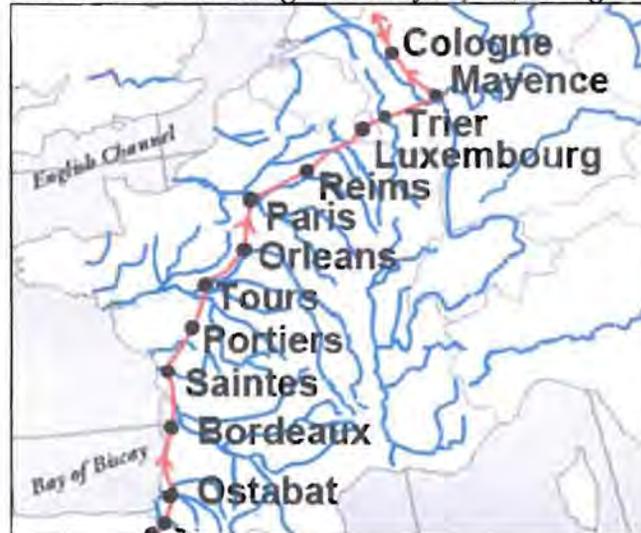
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<sup>33</sup> The cross (A) is the first letter of *Akka* meaning 'Old Woman'; the square or circle (ME) is the first letter of *merin* meaning 'of the sea'. The cross and circle constitute the flag of nearly every northern nation, plus many windows in Ireland, and occasionally a window in Catholic churches. Some Swedish petroglyphs of longboats have a circle and cross on top of the mast. The Celtic Cross is slightly different; it spells *Ave Meria*, the first words of the phrase 'Hail Mary full of grace'.



beaker colored like copper that looked like an upside-down bell. Handed down for generations, these bell beakers line the path of the Lusitanians.

*Figure 10: French rivers averaged two days apart, taking 3 1/2 weeks.*



Rivers in France flowed west, spaced about two days apart, which required horses to carry water every other day. Ouranos rotated the heavy load of filled water skins among the herd, so that none were overworked. Rivers were neither deep nor swift, but some caused trouble for the wagons because of mud flats. They removed wheels and springs, tied a long rope from the wagon to a team of horses on the far bank, and pulled them rapidly across the mud before they had a chance to get mired.

Clouds of geese and ducks filled the sky, honking and quacking on their way north, migrating earlier than usual. At night they could be seen high above, crossing the moon. Fishermen propped nets on poles to trap ducks as they landed in marshes at dusk, when their vision was not as keen.

Sometimes what remained of a river would be choked with fish trying to find a place to spawn. If it was a day of rest, the fish were gutted, boned and dried over fires for emergency food.

At the end of the sixth week, on the far side of the Rhine, the advance party encountered a hostile tribe who refused them passage north. Their map did not show these people, whom Frisians called Saxons:

Those who were settled in the higher marches bounded by Twiskland [Germany] were called Saxmannar, because they were always armed against the wild beasts and the savage Britne. Oera Linda Boek, tr. Radford.

The Lusitanians back-tracked west to the Rhine to decide what to do.

Frisian scouts reported an acrimonious debate, after which the group divided, half going east, the other half west. Their report and subsequent observations, copied and recopied, is the critical piece of information needed to establish the foundation of Irish and Greek history:

In the year 101 after the submersion of Atland [2287-101=2186 BC], a people came out of the east. That people was driven by another. Behind us, in Twiskland

[Germany], they fell into disputes, divided into two parties, and each went its own way. Of the one, no account has come to us, but the other came in the back of our Skenland [Skane in SW Sweden], which was thinly inhabited, particularly the upper part [east central Sweden]. Therefore they were able to take possession of it without contest, and as they did no other harm, we would not make war about it. This people have not even a name, but we call them Finnar. The priests are the only rulers; they call themselves Magyarar, and their leader Magy<sup>36</sup>. They have weapons of stone, the Magyarar of copper. Oera Linda Boek.

“As I see it,” said Ouranos, “these Saxons outnumber us and have better weapons, a certain defeat. That leaves two choices, east or west. East we can skirt the Saxons and eventually turn north to the East Sea, someplace beside a river. There we can build boats to travel to nearby regions with lakes and rain. West takes us to parched land like we’ve just passed through with perhaps no rivers at all.”

“Not so, Ouranos,” said a captain named Cichol Grenchos (KEEKOL GRENKOS).<sup>37</sup> “Yes, the west is parched, but we need not tarry there. We can build boats and sail to Wooded Island<sup>38</sup>, where it always rains due to its proximity to Ocean River<sup>39</sup>.”

“I thought Wooded Island was a myth. Are you sure about rain, Captain Grenchos?”

“I’m certain, Mistress Gaia. Before the Breaking, three fishermen were blown off course and returned with tales of fertile land and prosperous people. They convinced their wives to move and resettle in Wooded Island.<sup>40</sup> I learned the sailing directions at A Coruna. It lies directly north of Galicia. At the coast we can find fishermen who know the way, how to avoid rocks and shoals. Sailing time I judge to be a week.”

“Have we heard from these three fishermen since they sailed away?”

“No, Mistress Gaia, and I agree that’s worrisome. I assume they made it safely, but what happened next I cannot say. Perhaps they died in the Breaking. Even so, the island is still green and forested.”

“Then we have two strong choices,” said Ouranos. “Go East, build boats and cross the East Sea, or go west, build boats and cross to Wooded Island.”

“Captain Grenchos, my name is Delbaith<sup>41</sup>. Of the two, which would you say is warmer?”

<sup>36</sup> Magy may come from *Maa kyy* meaning ‘Earth serpent’, descendant of Ge (*Kyy*) meaning ‘serpent’. This person was Ares, son of Gaia and Tartarus, who ruled Gotland in eastern Sweden. His epithet Pytho may come from *Pyhä toet* meaning ‘Sacred truth’, that is, the Oracle of Python that later became known as the Oracle of Delphi, wife of Ares. Ares may come from *Aarre* meaning ‘Treasure’.

<sup>37</sup> Grenchos may come from *Kyy renkas* meaning ‘Serpent ring’.

<sup>38</sup> *Inis na bhfiódhbhadh* was Keating’s first name of Ireland, which he translated as ‘Island of the woods’. It was named by a warrior of the people of Nin, son of Bel, who came to spy out Ireland, which he found to be all one forest-wood, except Magh-n-ealta alone.

<sup>39</sup> One name for the Gulf Stream was River in the Ocean.

<sup>40</sup> Three fisherman were driven by a high wind from Spain, against their will, to Ireland; were pleased with the appearance of the island, and returned for their wives to Spain, and after having come back to Ireland, the flood was sent to them at Tuaigh Inbhir, so that they were drowned. Their names were Capa, Laighne and Luasad.

<sup>41</sup> Delbaith may come from *Telli paaet* meaning ‘Hammer stones’.

“Delbaith is it? Wooded Island is heated by Ocean River, so it should have mild winters; most trees will be broad-leaved, like oak and elm. On the East Sea, the north coast will have cold winters with narrow leaved trees, like pine and spruce. The south coast will be somewhat warmer, with broad-leaved trees, oak and linden, like around here.”

“We have yet another choice,” said Rhea, daughter of Gaia. “We can divide, half go east, half go west. After we’re settled, we can communicate back and forth.”

“If the Frisians let us,” said her brother Kronos. “It will take all of our cunning to reach an agreement with the Frisian folk mother to cross through her seas into the Atlantic.”

“We have enough people to do both, I suppose,” said Gaia. “A show of hands. How many think we should divide? Nearly all! I’m surprised. Very well, Ouranos and I will lead the eastern group, which seems far more risky, having to battle Saxons along the way. Captain Grenchos, would you lead the western group?”

“With pleasure, Mistress Gaia.”

“Then we will divide in half, equal numbers of men and women, so each group has an equal chance of success. Captain Grenchos you can pick whoever you need.”

“Mistress Gaia, it’s not really equal if your whole family goes with you,” said Delbaith.

“Perhaps so, Delbaith. Captain Grenchos, would you like some of my children to accompany you? Rhea, for instance, my equal in planning, or Kronos, skilled in battle.”

“That won’t be necessary, Mistress Gaia. Others plan well, and many have fought battles.”

“You’re making a mistake, Captain Grenchos,” said Delbaith. “This is not their first migration against long odds, and they survived when others failed. Fighting is one thing, avoiding battle is another.”

“Nevertheless, we can survive without them. The way is short and there are no Saxons.”

Thus did Grenchos set the stage for disaster, or Cichol Grenchos as he would soon call himself, leader of the Serpent Clan.<sup>42</sup>

That night and the next day each person chose a group, divided wagons and animals, and departed. Gaia went east, crossed southern Germany to Poland<sup>43</sup>, built large wooden homes, and wintered at Gdansk<sup>44</sup>, which they found deserted. During the winter they constructed longboats, and in the spring expanded settlement to Sweden, Finland and Estonia. But that is another tale.

Grenchos and his half went west, easy travel, until one day at the river Seine, near the port of Rouen, his scouts reported that there was no more water ahead, every stream dry all the way to the Atlantic, nine days by foot.

### **Cichol Grenchos builds six ships**

The river Seine was the last river in France that carried melt water from the Alps. Without water, cattle could not be driven west to reduce voyage time. A local fishermen told them, “No sir, no water here nor t’other side of the channel. Its a ghost land, it is.”

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<sup>42</sup> Cichol may come from *Kyy coolle* meaning ‘Serpent gathering’

<sup>43</sup> Poland (L. Polonia) may come from *Po’lonia* meaning ‘I left reindeer country’

<sup>44</sup> Gdansk may come from *Kyy tanhuskylä* meaning ‘Serpent Dance Clan Village’

The sailing distance to Wooded Island was now perilously long, a disaster if a storm should hit.

“We’ll stop here, then,” said Grenchos, “long enough to build six longboats to hold a hundred each. Divide up into teams of a hundred. Search the woods for decent timber, use horses to drag the logs here, and cut them up into planks. I’ll lay out the shape of each rib and plank. We’ll use the wagons and ships as freighters to stage water along the route.”<sup>45</sup>

This accounts for the curious path of the Way of St James that goes from port to port along the Normandy coast.<sup>46</sup> In this way, they successfully built six ships, staged water, traveled across the Normandy desert, and assembled on the western tip of Normandy, called St Mathieu de Fine Terre, with enough water for five days.

Wooded Island was only a day and a half away with a favorable cross wind from the west, no need to tack. In three days they could cross and return.

“We’ll send people across first, then return for animals,” announced Grenchos. “We’ll leave enough handlers to feed and water the animals until the ships return.”

“Captain Grenchos, we should not leave the animals unguarded,” said Delbaith. “There may still be cattle rustlers around.”

“Have we seen any sign of people, Delbaith?” asked Grenchos. “This desolate land is vacant. No one lives here. The closest water is nine days away. Besides, Delbaith, even if we should lose every animal through some misfortune, we can always get more at Wooded Island.”<sup>47</sup>

Thus six boats departed, each carrying fifty men and fifty women, who promised to return as soon as they landed. Left behind were all the animals, the rest of their equipment, and the only water for nine days.

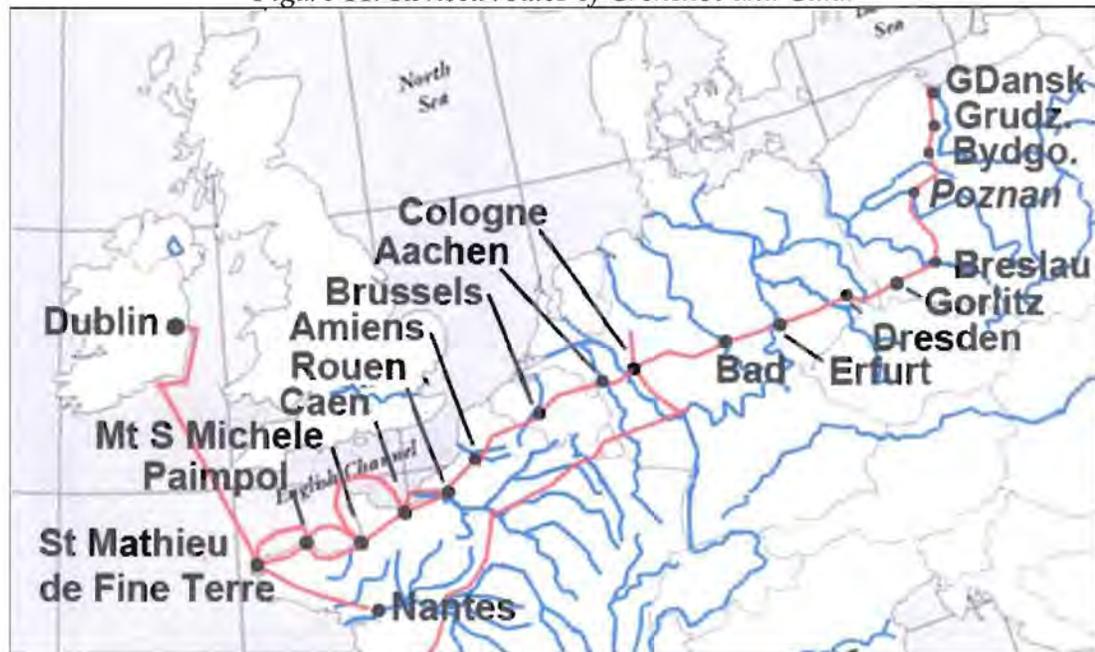
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<sup>45</sup> To appreciate the difficulty of building a longboat, see the astounding video put together by the Viking Ship Museum, [http://www.youtube.com/watch?v=\\_gFGBIjJPdA](http://www.youtube.com/watch?v=_gFGBIjJPdA)

<sup>46</sup> Returning from India, Alexander faced the same problem and likewise opted to stage water, but the fleet was held up by a monsoon and never arrived. As a result, three-quarters died of thirst during the march across the Makran Desert.

<sup>47</sup> The game of backgammon sets up this exact problem: do I send all my forward checkers across the gap and leave some behind unprotected?

Figure 11: Revised routes of Grenchos and Gaia.



### Ireland before Fomorians

Before Fomorians, according to Irish history, six waves of immigrants built the great stone monuments, beginning around 5500 BC. Three times the forests burned. Civilizations ended abruptly with no sign of war, no fortified embankments, no caves filled with butchered skeletons. Stone walls fell into disrepair, burial tombs crumbled and pottery styles ended. After a period of years, new people would arrive to repeat the process.

One culprit behind such catastrophes was Hekla, a unique stratovolcano in Iceland that occasionally emits vast volumes of deadly hydrogen fluoride along with a cubic kilometer or so of glassy tephra. Eight kilometers below the surface, hot lava decomposes an immense lode of feldspar to release fluorine, which strips oxygen off water to make hydrogen fluoride. If the wind happens to blow southeast when a major eruption occurs, hydrogen fluoride can end life in Ireland.<sup>48</sup> If the wind blows west, fluoride precipitates in snow at Greenland, which shows up as a spike in fluoride in an ice core. If the wind blows east, Scandinavians can die as far away as Finland. Icelanders believed that the souls of the condemned travelled through Hekla's crater on their way to Hell, thus its name 'Gateway to Hell'.

In 2287 BC, a comet struck Earth, scorched places like the Middle East, knocked Earth out of its polar alignment and set off volcanoes in Iceland and Germany. Part of the comet broke into tiny ice crystals that circled Earth in a flat, reflective disc until the ice evaporated. A consequence of the strike was a deluge that drowned coastal Ireland and Scandinavia.

<sup>48</sup> A training manual for nurses advises the proper procedure to treat a patient suspected of having hydrogen fluoride poisoning: Run. The patient will soon die a terrible death. If you touch a patient's clothing, you will die, or if the patient touches you, you will die. There is no antidote.

The exact date comes from *Oera Linda Boek*,<sup>49</sup> a compilation of historical and legal essays written by Frisians. They called the deluge 'How the bad time came'. Among other things, the change in the orientation of Earth's axis required them to restart their calendar.<sup>50</sup>

During the whole summer the sun had been hidden behind the clouds, as if unwilling to look upon Irtha. There was perpetual calm, and the damp mist hung like a wet sail over the houses and marshes. The air was heavy and oppressive, and in men's hearts was neither joy nor cheerfulness.

In the midst of this stillness Irtha began to tremble as if she was dying. The mountains opened to vomit forth fire and flames. Some sank into the bosom of Irtha, and in other places mountains rose out of the plain. Aldland, called Atland by the navigators, disappeared, and the wild waves rose so high over hill and dale that everything was buried in the sea. Many people were swallowed up by Irtha, and others who had escaped the fire perished in the water.

It was also in Finda's land that Irtha vomited fire, and in Twiskland. Whole forests were burned one after the other, and when the wind blew from that quarter our land was covered with ashes. Rivers changed their course, and at their mouths new islands were formed of sand and drift.

During three years this continued, but at length it ceased, and forests became visible. Many countries were submerged, and in other places land rose above the sea, and the wood was destroyed through the half of Twiskland. Troops of Finda's people came and settled in the empty places. Our dispersed people were exterminated or made slaves.

Just before the flood, an Atlantic storm blew three Galician fishermen north to Ireland, whose verdant rolling hills reminded them of home. After the storm abated, they sailed into an estuary and beached below a cluster of stone-walled houses with windows and thatched roofs, not unlike their own. Low clouds clung to the upper reaches. Interspersed among dense hardwood tracts grazed cows and horses, sheep and goats, penned in by stone walls. A thatched boathouse with open sides contained over-turned coracles and black long boats. Shouting children, barking dogs, darting chickens and curious pigs rushed down a muddy road to greet them. Ireland was vibrant, the people joyous and prosperous.

Between the comet strike, Hekla and flood, every large animal in Ireland disappeared. Afterward, only birds, seals and fish flourished. Megalithic structures, once hidden among thick forests, now surveyed vacant fields and barren moors. Into this empty land came the Lusitanians, led by Cichol Grenchos.

### Arrival of Fomorians in Ireland

In Innbhear Domhnann<sup>51</sup>, Cíocal [sic], with his people, took harbor in Ireland: six ships their number; fifty men and fifty women the complement of each ship.

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<sup>49</sup> Translated into English as *From Goddess to King* by Anthony Radford, available only on the web.

<sup>50</sup> To see how this date was calculated as an offset from a total eclipse of the sun, see Stuart Harris, 'Troy in Finland fell in 1283 BC', 2011, on Christine Pellech's website 'Migration and Diffusion'.

<sup>51</sup> Innbhear means 'mouth of a river' in Gaelic. The second word Domhnann may come from *tomun aana* meaning 'sign of ashes'.

In 2186 BC, a hundred and one years after the deluge,<sup>52</sup> 600 men and women in six longboats arrived to settle Ireland, which they called Fomor<sup>53</sup>, under the leadership of Cichol Grenchos.

Imagine their puzzlement when they found the coast utterly deserted, no smoke, no fields, no grazing herds like the three fishermen had described. In the woods, no deer nor boar nor any animal. Ruined houses hid beneath creepers, their walls tumbled down. Except for green trees, it resembled Normandy, a ghost land.

“Captain Cichol, we’ve made a mistake, there’s nothing here. We must return for our animals,” said Delbaith.

“But how can we stop here, Delbaith? There’s nothing to eat.”

“There’s always fish.”

“No, I’ve had enough fish. We will continue north for one more day.”

At the end of one day they sailed into a natural harbor that Irish history called Innbhear Domhnann meaning ‘Mouth-of-the-river Sign-of-ashes’<sup>54</sup>. Dublin’s river is called Anna Life, from Aana liivan meaning ‘Sign of silty water’, the same name. Along the whole coast, not one animal had they seen except birds and seals.

In panic, the ships returned to France, half filled with warriors. They landed on the fifth day, but too late. Against all odds, cattle rustlers had tracked them across France, biding their time, waiting for an opportunity. No sooner did the six longboats sail away than the thieves descended on the camp, killed everyone, then furiously drove animals and carts south to Nance on the river Loire, three days away. Here boats waited to ferry them across the wide estuary and disappear south into the marshes. The extra two days were just enough for the bold plan to succeed.

When Lusitanian pursuers arrived at the Loire, they found no boats. Up and down the river they searched for their animals in vain. At last they gave up and returned empty handed to their ships.

It was a disaster. Without horses or oxen to pull a plow, they could not farm. Without cattle or goats, they had no milk or cheese, nor clothing from hides. Over the next few months, the longboats scoured the coasts of England and Ireland looking for signs of life, but none existed.

Yet two sources still remained to obtain animals: Friesland and their homeland in Galicia. But Cichol Grenchos must have decided to make the best of their situation, which was far worse than when they left Galicia.

They moved inland to trap fish and snare birds. They built rude shelters, gathered acorns and wild grain, and hunted seals for fur. For years they maintained old traditions like single burials and searched for sources of copper. Over time they lost knowledge of navigation, and no longer thought of looking for help. When Cichol Grenchos died, with him went the knowledge of how to build longboats. Without a supplement of milk from cattle or goats, mothers had to nurse longer, and the birth rate declined. Two hundred years later, instead of a hundred thousand people, there were closer to ten thousand, too low to withstand attack. Nor had Gaia and her descendants been able to negotiate a treaty with Frisians to come to their rescue.

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<sup>52</sup> Irish history says 100 years, Frisian history says 101 years.

<sup>53</sup> Fomor<sup>53</sup> may come from *Po’ móyria* meaning ‘Reindeer bellow country’.

<sup>54</sup> The sign of ashes is a cross; a cross is letter A, first letter of the alphabet, which was called Akka meaning ‘Old Woman’, the earliest deity.

(The Fomorians lived) two hundred years on fish and fowl till the coming of Partholón into Ireland, till the battle of Magh Iotha took place between them, in which Cíocal (KEE-oh-kal) fell, and in which the Fomorians were destroyed by Partholón.

Other histories tell a different story.

Fomorians lived alone in Ireland for two hundred years before the arrival of the Fir Bolg<sup>55</sup>, meaning 'Estonian miserable community'. The Fir Bolg arrived in three groups: Fir Bolg, Fir Domnann, and Gaileanga.

Fir Bolg was a branch of Nemedians, who prior to the flood fled from Ireland to their homeland in the Scythian area around the Black Sea. Soon after arriving they were enslaved by Greeks (except Greek speakers did not yet exist). They were put to work carrying soil in leather bags from the lowlands to the highlands, to replace soil that had washed off.

For three centuries they kept their desire to return to Ireland alive with stories and poems. Homesick and eager to escape, the Fir Bolg stole some Greek ships and under guidance of the five brothers - Slainge, Rudraige, Gann, Genann and Sengann - 5000 Fir Bolg escaped servitude.

A storm scattered the small fleet and the Fir Bolg landed on different beaches. Messengers were sent to establish a meeting at the Hill of Tara, the designated centre of Ireland. During that meeting, the brothers divided Ireland into five parts: Mide (nowadays the counties Meath and Westmeath), Ulster, Leinster, Munster and Olnemacht (nowadays Connacht). With the exception of Mide, which was assigned to the province of Leinster after the death of Strongbow in the twelfth century, these early boundaries follow the contours of the modern four provinces of Ireland.

Ireland flourished under the Fir Bolg. They established an administration, a civilization and a kingdom. Aside from an occasional raid, the Fomorians resigned themselves to share the land. Together, Fomorians and Fir Bolg defeated several invading tribes. Most women seem to have been Fomorian.

Seven successive Fir Bolg kings reigned over Ireland for thirty-seven years. The land and its inhabitants prospered. Nevertheless in the tenth year of his reign Ard Rí, or High King, Eochaidh MacErc had a vision of a flock of black birds coming out of the ocean to fight the Fir Bolg. The black birds were Tuatha de Danaan.

Fomorians left behind copper implements, distinctive Bell-beaker pottery, bowls with tiny holes spaced around the rim, and individual burials, all common to Galicia. Thus ended such a promising beginning to preserve Lusitanian society.

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<sup>55</sup> Fir Bolg may come from Viro poloky meaning 'Estonian miserable community'.

## Notes on the Origin of Fomorians

### Galicians

Galicians were not Basques, who lived further east toward France. Rather Galicians were more akin to Scots, wore plaid kilts and played bagpipes. At the end of the ice age, Galician reindeer herders move north to the west coast of Norway, thence to all of Scandinavia, with their horses. The most important monument of Galicia today is the Cathedral of Santiago de Compostella, the terminus of sacred pilgrimages from every corner of Europe. The Way of St. James retraces the route of Lusitanian emigrants as they sought to escape from drought.

### Copper knives from river Sil in Galicia

Delicate copper knives left by Fomorians may have originated in the copper and gold mining region at the center of Galicia, which under Roman rule had the most productive mines of the empire. The river Sil drains this mining region, flowing south then west to the Atlantic. Ships can navigate the Sil for 50 miles through a steep-walled canyon, but a natural barrier across the entrance blocks any ship with a deep draft. Behind this barrier lies a broad estuary or backwater, where herring spawn in abundance. Hence the name *silli* meaning 'herring' in Finnish.

The Gaelic pronunciation of the Fomorian homeland is *Siabh Emor*. In Finnish, this might become *Silli aapa emo hora* meaning 'herring backwater mother barley'. 'Herring backwater' means the mouth of the river Sil where herring came to spawn. 'Barley mother' is a name of the ancient goddess of farming throughout northern Europe. Thus Fomorians may have emigrated to Ireland from the mouth of the river Sil that separates Galicia from Portugal.

Copper knives appeared simultaneously in graves in Poland.

### Single cyst graves

Fomorians introduced the single grave burial custom, either in bare earth or a stone-lined cist. The oldest single grave dates to 2150 BC, so they landed at least a generation earlier, prior to 2175 BC.

Some chose cremation, their ashes placed in urns and buried. Others were interred on their side with knees flexed, men on their left side facing north, women on their right side facing south. In the grave, mourners placed ceramic food vessels. While their clothing has rotted away, women had copper and gold earrings and various kinds of exotic buttons. Men had plain burials, without the copper daggers, flint arrowheads or beakers that were common on the mainland. Based on this difference, Fomorian society was matriarchal.

Unlike the mainland, Ireland lacks graveyards full of single burials, making burials difficult to find, more luck than design. Either this, or most people elected cremation and relatives scattered their ashes. If the latter, perhaps only clan leaders or heroes merited burial, for known graves represent a trivial fraction of the estimated population. The same situation occurs in Finland, where highly visible burial cairns represent less than 1% of the population.

Single graves appeared simultaneously in Poland and spread throughout Scandinavia.

### **Bell Beakers**

Fomorians introduced Bell Beakers to Ireland, a copper-colored, thin-walled ceramic drinking cup that appears in domestic context, not in burials. Bell Beakers constitute the second of five different kinds of beakers made in sequence in Ireland. Each lasted 50 to 200 years before being replaced by another.

*Figure 12: Three Bell Beakers from Budapest in Hungary.*



Early archaeologists did not appreciate the complexity of beaker design, so they tended to call everything a beaker, and the situation remains chaotic. To confound the problem, later inhabitants placed old keepsake beakers with new burials, and new beakers inside old megalithic tombs. This whimsy made Ireland appear as if several groups occupied a place simultaneously, which contradicted Irish mythology.

A 2001 review of radiocarbon dates for bell beakers across Europe found the earliest date of 2900 BC at Zambujal, Portugal, a copper mining and processing center. For six hundred years it remained a local custom - ceremonial drinking of mead from a bell beaker to conclude a trade in metal. Suddenly, in a single century, bell beakers and single graves spread across much of Europe. The ruling house of nearly every country claims descent from these legendary people, who re-introduced copper and bronze after a long hiatus.

Getting this expansion right has proved difficult because of imprecise dates, the association of bell beakers with older megalithic tombs, the difficulty of recognizing one beaker from the next, and widespread copying of bell beakers to drink mead or other spirits. Debate rages over how such a drastic social upheaval could have occurred. Ireland's mythology plays a key role in unlocking the mystery.

### **Cookware with holes spaced around the rim**

An unusual Fomorian pot with holes spaced around the rim matches a similar pot made in Portugal, whose purpose is unknown. A cave near Burgos, Spain, contained a similar pot, dated approximately 2000 BC. Burgos lies on the Way of St. James, so the cave may represent a stopping point for the Lusitanians.

### Cichol Grenchos, leader of the Fomorians

Over time, Irish bards lost the meaning of Cichol Grenchos, leader of the Fomorians. His name made no sense in any language. The closest was 'withered legs' or 'legless', not a name one would call a clan leader to his face and expect to escape unscathed. But in Finnish, it makes perfect sense:

Kyy-coolle Kyy-renkas means 'Serpent Gathering, Serpent Ring'.

Serpent Gathering would be a clan name, while Serpent Ring could be a personal name. From the same root *coolle* comes the word Gaul meaning 'gathering'. Snake and serpent were associated with dragons and giant warriors from an earlier age, such as the dragon Fafnir, who watched over a horde of gold. Certain images of deities on Greek pottery were human above the waist and serpents below to indicate they descended from Gaia-Ge-Kyy. Ireland has no snakes, yet serpent rings abound in antique jewelry. A typical ring is made from a single piece of heavy gold or copper wire wrapped three times around the finger.

*Figure 13: Antique Irish 18k gold 3-coil serpent ring.*

*Hand made from one continuous piece of gold, the head with two rose-cut diamond eyes and a broad smile, the inner coil fully hallmarked in Dublin 1880. \$1,645.*



A two-headed serpent ring symbolizes Cichol Grenchos, whose name contains *kyy* 'serpent' twice. When Cortes arrived in Mexico, Montezuma was alarmed at the cross sewn on the Spanish sails, for it resembled the Irish Cross. "They have returned to reclaim their land," thought Montezuma in dismay. To acknowledge the relationship, he gave Cortes a turquoise replica of a two-headed serpent. The image meant nothing to Cortes, nor to Spanish historians, who sold it for scrap value to Italian jewelers, who in turn sold it to Englishmen. It now resides in the British Museum, but rightly belongs in Dublin, where they know something about two-headed serpents.

*Figure 14: Irish double-headed serpent ring. Aztec double-headed serpent relic, turquoise and shell glued to wood, given to Cortes by Montezuma, now in the British Museum.*



## Notes on Finnish Names in Ireland

### Names of Ireland in Finnish

Until about 1200 BC, Ireland spoke Finnish, not Gaelic. Consequently, the oldest names are Finnish, carefully preserved by locals and Gaelic bards. Gaelic has not always been kind to the original names, losing both consonants and vowels, but is much closer than English. Gaelic usually retains vowel sounds, which are absolutely essential for translation. For example, the first fifteen names of Ireland are Finnish.

- [0] Fomoria < *Po'möyria* 'Reindeer bellow country'  
Fomoria resembles Polonia, the Latin name for Poland. Both names derive from *Po'rotu kahle* (Portugal) meaning 'Stouthearted reindeer leash'.
- [1] Inis na bhfiodhbhadh < Inis na *piot paat* 'Island of the feast pots', was Keating's first name of Ireland. Keating's translation: 'Island of the woods'. It was named by a warrior of the people of Nin, son of Bel, who came to spy out Ireland, which he found to be all one forest-wood, except Magh-n-ealta alone. Three times Ireland was one continuous wood, according to this old saying: "Three times Eire put three coverings and three barenesses off her." However, this translation belongs to the second name of Ireland.
- [2] Críoch na bhfuineadhach < Críoch na *puien ehjä takku* 'Territory of the unbroken tangle of trees', was Keating's second name of Ireland. His translation: 'at the limit or end of the three divisions of the world which had then been discovered'.
- [3] Inis Ealga < Inis *ehjä lika* 'Island of unbroken soil', was Keating's third name of Ireland, during the time of the Firbolg, which Robert Craid MacLagan translated as 'Island of the Skilled'.
- [4] Eire < *Herra* 'Mistress of the forest, Lord of the wilderness, Master of the land', was Keating's fourth name of Ireland. Eire, pronounced Era, was queen of the Tuatha De Danaan at the time of the coming of the clan Mileadh. Eire, daughter of Dealbhaoth, was her name, wife of Mac Greine, called Ceathur, king of Ireland when the sons of Mileadh came to it. She was the first of three pre-Hellenic Irish triple-goddesses - Eire, Fodhla and Bandbha. Eire is the same name as Hera, also one of the triple goddesses forced to marry three gods, and may be related to Eriu, a mythical figure who helped the Gaels conquer Ireland as described in the Book of Invasions.
- [5] Fodhla < *Po'tola* 'Reindeer path', was Keating's fifth name of Ireland. Fodhla (also sp. Fotla) was queen of the Tuatha De Danaan after Eire. She was the wife of Mac Cecht, whose proper name was Teathur. MacLagan translates Fodhla as *faodhail*, 'a hollow in the sand, formed by and retaining water after the egress of the tide', an unlikely name for a little girl.
- [6] Banbha < *Väenpää* 'Head of the people', was Keating's sixth name of Ireland. Banbha was queen of Tuatha De Danaan, wife to Mac Cuill, whose proper name was Eathur. Three queens - Eire, Fodhla and Banbha - rotated sovereignty of Ireland each year, and the name of the island changed to that of the queen.
- [7] Inis Fal < Inis *vala* 'Island oath', was Keating's seventh name of Ireland. The Tuatha Dé Danann gave that name to Ireland, from a stone they brought with them called Lia Fal and Saxum Fatale, i.e. 'Stone of Destiny', also spelled Fail. At Tara, upon this stone the new king swore the oath of kingship, and perhaps the stone chose the king. In the following verse, Fail is also spelled Fal.

The stone which is under my two heels,  
from it is named Inisfail;  
Between two shores of a mighty flood,  
the plain of Fál on all Ireland.

- [8] Muicinis < *Muiksi inis* 'Changed into something else island', was Keating's eighth name of Ireland. The children of Mileadh named it that before they arrived. When, indeed, they had come to the mouth of Innbhear Sláinghe, which to-day is called the haven of Lochgarman, the Tuatha Dé Danann, with their druids, assembled to oppose them, and with sorcery made the island into the likeness of a pig.
- [9] Scotia < *Scota* < *As kota* 'Metal home', where metal = copper, was Keating's ninth name of Ireland, named for *Scota*, daughter of Pharaoh Nectonibus. Or because they are of the Scottish race from Scythia.
- [10] Hibernia [long I] < *Haahe verinia* = 'Imported blood country', was Keating's tenth name of Ireland, named by the sons of Mileadh. Some say it comes from a river in Spain called Iberus. Cormac, son of Cuileannan, translated Hibernia as a compound word from Greek *hiberoc* (L. *occasus*) and *nyaon* (i.e. *insula*) meaning 'insula occidentalis', 'western island'.
- [11] Iuernia < *Y'verinia* 'Best blood country' was the eleventh name of Ireland according to Ptolemy, Iuerna (Solinus), Ierna (Claudian), Vernia (Eustatius, who writes V not U).
- [12] Irin < *Yrön* 'Of man', was the twelfth name of Ireland, according to Diodorus Siculus.
- [13] Irlanda < *Yr'lantta* 'Man without a country', was Keating's thirteenth name of Ireland. Keating says it is named for Ir, son of Mileadh, the first man of the Clanna Mileadh who was buried under the soil of Ireland. The book of Armagh says that a name for this island is Ireo, that is to say, the grave of Ir. Yrö means 'man, hero'.
- [14] Ogygia < *Po'kyykia* 'Reindeer serpent settlement', was the fourteenth name of Ireland according to Plutarch, which he translates into Greek as 'most ancient island'.

### Names of Countries, Cities and Clans

Cymry < Cimmerian < *Kimmelian* 'Ever Sparkling'. Cymry is the original name for 'Welsh', Cymro 'Welshman', Cwmry 'Cumbria', Cymru 'Wales', Cymric 'language of Wales'. Welsh legends say they came from Defrobani, modern Byzantium-Constantinople, which means 'The road of the Estonian people'. Cymry is short for Cimmerian, mounted warriors who roamed the steppes around the Black Sea. They are associated with the Srubna culture, who displaced the earlier Catacom culture (2000-1200 BC). According to Georgian historians, Cimmerians played an influential role in the development of both the Colchian and Iberian cultures. They were defeated by Alyattes II of Lydia in 626 BC, and then disappeared. Certain Frankish traditions next locate them at the mouth of the Danube (Sicambri) and in Denmark (Cimbri).

Defrobani < *Tie Viroväen* 'The road of the Estonian people'. From Welsh legends, Hu Gadarn ('Hugh the Mighty', Hu means 'pervading'), with the Firbolg, raised cyclopean fortifications on the west of Ireland. Hu first brought the Cymry into Britain from the land of Hav (summer) called Defrobani, where Byzantium (Constantinople) now stands, commanding both the roadway between Europe and Asia and the seaway between the Black Sea and the Middle Sea.

Fir Bolg < *Viro poloky* 'Estonian miserable community'

Fir Domnann < *Viro tomun aana* 'Estonian sign of ashes'

Gaileanga < *Kai lehen kaa'a* 'All in leaf topple', one of three groups of Fir Bolg.

Gann < *Kaa'an* 'I will kill', was a leader of the Fir Bolg.

Genann < *Ken anna* 'The one who grants', was a leader of the Fir Bolg.

Killarney < Killaime < *Kylä yrön* 'Settlement of man'

Lia Fal < *Allia Vala* 'Old-woman Oath'. Lia Fal (also Fail) was a stone brought to Ireland by the Tuatha De Danann, 'Stone of Destiny'. It was a stone of enchantments that used to roar under the person who had the best right to obtain sovereignty of Ireland when in assembly at Tara to choose a king. The oath of sovereignty was sworn with this stone, which has not roared since the time of Conchubhar.

Partholón < *Parahat olon* 'The best state of affairs'. In the Irish Lebor Gabála Éirenn (Book of Invasions), Partholón was the son of Sera, son of Sru, a descendant of Magog, son of Japheth, son of Noah. He came to Ireland from the Middle East through Anatolia, Greece, Sicily and Iberia, and arrived 300 or 312 years after the flood [2287-312 = 1975 BC], on 14 May, a Tuesday, landing at Inber Scéne (Kenmare in South Kerry). His landing is synchronized with Abraham's sixtieth year. With him were his wife, Dalgat, and their three sons, Sláine, Rudraige and Laiglinne, and their wives Nerba, Cichba and Cerbnad, and a thousand followers.

In Seathrún Céitinn's 17th century compilation Foras Feasa ar Éirinn, Partholón was the son of Sera, the king of Greece. He fled his homeland after murdering his father and mother; during the attack he lost his left eye. He and his followers set off from Greece, sailed via Sicily, around Portugal and Spain, and arrived in Ireland from the west, having travelled for seven years. Three years after arriving, Partholón defeated the Fomorians, led by Cíocal, at Magh Ithe, in the first battle fought in Ireland.

According to the Lebor Gabála, Partholón and his followers, five thousand men and four thousand women, died of plague in a single week, on Senmag, the "old plain", near modern Tallaght.

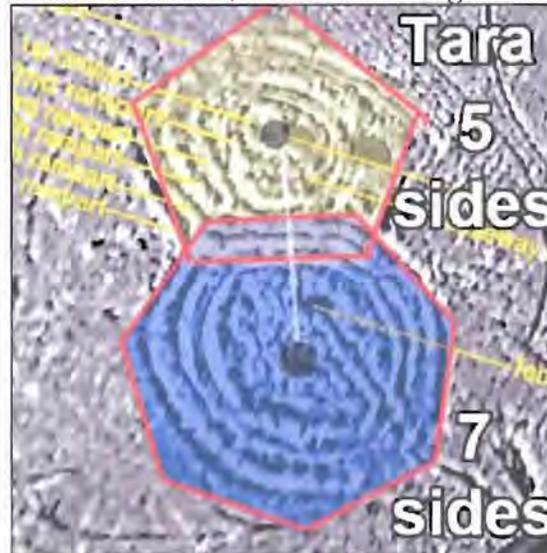
Rudraige < *Ruhtoi reikā* 'Stuck a hole', was a leader of the Fir Bolg.

Sengann < *Sen kaa'an* 'Him I topple', was a leader of the Fir Bolg.

Slainge < *Sileán kyy* 'Smooth serpent', was a leader of the Fir Bolg.

Tara < *Tarha* 'Enclosure'. Tara was the ancient seat of power in Ireland – 142 kings are said to have reigned there in prehistoric and historic times. An early structure at Tara is a nine-sided enclosure around the Neolithic passage tomb known as the Mound of Hostages or Duma na nGiall with remains of 250 individuals. The enclosure was built first, perhaps 3500 BC. Two hills contain interlocking 5-sided and 7-sided enclosures, conveying the union of male and female (Figure 15). Recently the remains of an enormous oval-shaped temple 170 meters across, supported by over 300 post holes, each of which were 2 meters wide, was found under the crown of Tara Hill.

Figure 15: Two mounds at Tara contain interlocking concentric enclosures, five 5-sided enclosures (male) and seven 7-sided enclosures (female). Another interpretation is that the five-sided is Ireland, the 7-sided is England.



Tuatha De Danann < *Tuhat ta'iat teet tänään* 'A thousand magicians you will make today'.

#### Names of rivers in Ireland

Major rivers of Ireland have Finnish names, carefully preserved by local inhabitants for four thousand years. Undoubtedly many minor rivers are also Finnish, but I have not checked.

An Átha Féan (Fane), *Aatta väen* 'Of the immoral people'

An Bhanna (Bann) < *Vaahen aana* 'Sign of foam'; Gaelic has the meaning 'White'

An Bhearú (Barrow) < *Varjo* 'Shelter'

An Bhóinn (Boyne) < *Voian* 'Anoint'

An Chláir (Clare) < *Kylä ääri* 'Settlement boundary'

An Éirne (Erne) < *Äyri neie* 'Golden maiden', a mythical princess

An Feabhal (Foyle), *Ve'e aapala* 'Open water bog land'

An Fheoir (Nore) < *Veiho* 'Dear friend'

An Lagáin (Lagan), < *Läikkän* 'Of billows'

An Laggan (Foyle) < *Lakka* 'Broad'

An Laoi (Lee) < *Lahovi* 'Rot', salmon rot after spawning.

An Leamhain (Laune) < *Haleanhainen* 'Of grey pike'

Anna Life < *Aana liivan* 'Sign of silty water', vs. Domhnann < *Tomun aana* 'Sign of ashes'

An Mháigh (Maigue) < *Mäki* 'Hill'; opposite of Gaelic 'river of the plain'.

An Mhuaidh (Moy) < *Mukahat* 'Bends'

An Mhór (Blackwater) < *Möyry* 'Roaring'

An Sionnainne (Shannon) < *Sion aina* 'I tie forever', a Celtic goddess

An Siúire (Siur) < *Siukui ree* 'Whizzing along sled'

An Sláine (Slaney) < *Sileän* 'Smooth'

### Personal names of Fomorians and some Tuatha and Fir Bolg

Fomorian personal names makes sense in Finnish. Animals mentioned include stallion, reindeer, sheep, fish and serpent, of which only fish existed in Ireland.

Amor < *Aimo oro* 'Splendid stallion', father of Garbh.

Badb < *Pahatpää* 'Evil ones chief'. Badb was sometimes married to Neit (Néit, Nét), an Irish war god, ancestor of both Fomorians and Tuatha. Badb (bathb, badhbh), meaning 'crow' or 'vulture', was a war goddess who took the form of a crow and was sometimes known as Badb Cahta meaning 'battle crow'. She caused fear and confusion among soldiers in order to move the tide of battle to her favored side. Badb could also appear prior to a battle to foreshadow the extent of carnage to come or predict the death of some notable person. As a harbinger of doom, she could take on human guises, such as an ugly hag or a washer at a ford. During the First Battle of Mag Tuired, Badb – along with her sisters Macha and Morrigan – fought on the side of Tuatha De Danann. The three sisters conjured compact clouds of mist and a furious rain of fire that allowed their enemies neither rest nor stay for three days and nights. Following the defeat of the Fomorians in the Second Battle of Mag Tuired, Badb prophesied the end of the world, declaring:

I shall not see a world that will be dear to me.

Summer without flowers,

Kine will be without milk,

Women without modesty,

Men without valor,

Captures without a king. Wikipedia

Balor < *Palo ori* 'Fire stallion'. Balor of the Evil Eye, a Fomorian of the race of giants. King of the Hebrides, known as Insi Gall, off the coast of Scotland. Son of Buarainech, also called Dot. Grandson of Neit, the legendary war god. Married to Cethlenn. Father of Ethniu - Ethlinn. He lived on Tory Island, in Conand's Tower. He had a piercing eye that could destroy 200 men, burning them. The only way to contain the destructive power of his gaze was to keep his eyelid closed. The lid was polished and took four men to prop it open, so it was never open except in battle. Lug destroyed the eye with a stone flung from a sling.

Bres < *Veres* 'Thy blood'. Bres was a king of Tuatha, son of Elatha (Fomorian) and Eri, daughter of Delbaith (Tuatha).

Buarainech < *Puu ahrain eka* 'First wood fish-spear', was a Fomorian, Son of Neit, god of war. Father of Balor. Also called Dot.

Cethlenn < *Ketti lehen* 'Stripped of leaves', was a Fomorian, wife of Balor, mother of Ethniu, mother of Ethlinn.

Cichol Grenchos < *Kyy-coolle Kyy-renkas* 'Serpent gathering, Serpent ring', led the Fomorians to Ireland in 2186 BC, 100 years after the deluge. It was the seventh invasion.

Cíocal < *Kyy okalla* 'Serpent with a thorn on top', i.e. Cernunnos, Cíocal (Kee-oh-kal) led the Fomorians in the battle against Partholón 300 years after the deluge and 200 years after the arrival of the Fomorians. He was the son of Nel, son of Garbh, son of Ughmhor from Sliabh Ughmhoir. His mother was Lot Luaimhneach. The Fomorians lost the battle.

Conann < *Konnan* 'Loathsome person'; leader of Fomorians, lived in a tower. Son of Faear.

Corb < *Korpi* 'Backwoods', was a Fomorian.

Dagda < *Taakkatta* 'Without a burden', king of Fomoria, son of Elatha, a Fomorian, and Eri, daughter of Delbaith, a Tuatha.

- Dalbaech < *Tali paikka* 'Stable place', a Fomorian, father of Elatha, grandfather of Dagda, King of Fomoria.
- Dela < *Tela* 'Roller', a Fomorian, father of Morc. First generation of Fir Bolg said to be the sons of Dela.
- Delbáeth (1) < *telli paaet* 'hammer stones', Fomorian king, father of Elatha and Ethne. Elatha mated with Eiru, daughter of Delbáeth (2) to produce Bres. Ethne or Eithne mated with x to produce Lug.
- Delbáeth (2) < *Telli paaet* 'Hammer stones', was the son of either Aengus (Angus Og) or Ogma of the Tuatha, and Ethniu (Eithne), daughter of Balor, of the Fomorians. He succeeded his grandfather Eochaid Ollathair, aka the Dagda, as High King of Ireland. By Emmas he had three daughters Eriu, Banbha and Fodhla (names of Ireland). He ruled for ten years before dying at the hand of his son Fiacha. Certain portions of Lebor Gabala Erenn identify Delbáeth as the father of Brian, Iuchar and Iucharba, in which case he had another name Tuirill Biccreeo or Tuirill Picreeo or Tuireann.
- Dot < *Toet* 'True', or Buarainech; son of the war god Neit and Nemain, father of Balor.
- Dub < *Tupa* 'House'
- Dubros < *Tupa roisi* 'Rough house', was a Fomorian.
- Elatha < *Hellä ätä* 'Affectionate father', was king of Fomoria, the son of Delbaeth (1). He married first Eri, a Tuatha, daughter of Delbaith, and they had a son Bres. He married second Ethne, a Fomorian, the mother of Lug, and they had sons Dagda, Ogma, Delbaeth (2), Elloth. He had yellow hair, clothes of gold, and five gold torcs.
- Elloth < *Elot* 'Provisions', was the son of Elatha and Ethne, both Fomorians.
- Emor < *Emo ohra* 'Barley mother'. The Fomorians came from Sliabh Emor.
- Enya < *En yhä* 'I am not still'. Enya (Eithne, Ethne, Eithlinn, Ethniu, Ethliu) was one name of the daughter of Balor and Cethlenn, mother of Lug or Lugh. In some traditions, she was the daughter of Delbaeth, mother of the Dagda and Ogma, married to Nuada Airgetlam, a Tuatha.
- Ethniu < *Etu niukka* 'Meager advantage'. Ethniu (Ethliu, Eithne, Enya, Eithlinn, Ethlinn) was another name of a daughter of Balor and Cethlenn, mother of Lug.
- Ethlinn < *Etellin* 'Eheys hammer'. Ethlinn (Eithne, Enya, Eithlinn, Ethniu, Ethliu) was another name of a daughter of Balor and Cethlenn, mother of Lug or Lugh.
- Ethne < *Ettene* 'Not together', was yet another name for a daughter of Balor and Cethlenn, Mother of Lug, who married second Elatha, a Fomorian, and they had sons Dagda, Ogma, Delbaeth, Elloth.
- Faebair < *Vaippa aarre* 'Blanket treasure', was a Fomorian, father of Conand, who lived in a tower.
- Fomor < *Pomo oro* 'Boss stallion', was the father of Dub.
- Gann < *Kaa'an* 'I will kill', was a leader of Fomorians, defeated by Nemed in several battles. Also a Firbolg had the same name.
- Garbh < *Kärppä* 'Ermine', was a son of Ughmhor from Sliabh Ughmhoir, father of Nel.
- Indech < *Hien taika* 'Demon's magic', was a Fomorian king, a champion who fought Ogma, the greatest Tuatha warrior; both died at the Battle of Mag Tuired.
- When Nuadu hands command of the Battle of Mag Tuired to Lugh, Ogma becomes Lugh's champion, and promises to repel the Fomorian king, Indech, and his bodyguard, and to defeat a third of the enemy. During the battle he finds Orna, the

- sword of the Fomorian king Tethra, which recounts the deeds done with it when unsheathed. During the battle Ogma and Indech fall in single combat, although there is some confusion in the texts as in *Cath Maige Tuired* Ogma, Lugh and the Dagda pursue the Fomorians after the battle to recover the harp of Uaitne, the Dagda's harper.
- Lot Luaimhneach < *Jalot Luja ihmen äkki* 'Splendid unexpected strong miracle', married Nel, mother of Cichol Grenchos.
- Lugh Lamhfada < *Luja Lamm'vahtia* 'Strong sheep guard', was half Fomorian, the son of Cian and Ethniu, daughter of Balor. He led Tuatha in the second battle of Magh Tuiredh against the Fomorians. Master of every art, he defeated the Fomorians by casting a sling stone into the eye of his grandfather Balor. Afterward, Fomorians were driven into the sea.
- Mell < *Mello* 'Tough', was a Fomorian.
- Morc < *Möyry kyy* 'Roaring serpent', son of Dela, was a leader of the Fomorians.
- Neit < *Näet* 'You will see'. Neit (Néit, Nét) was the Irish god of war, ancestor of both Fomorians and Tuatha. He married Nemain, sometimes married Badb. He was the father of Dot, grandfather of Balor. (Egyptian goddess Neith has a similar name from *neiet* meaning 'maiden'.) Neit was killed at the Second Battle of Moytura. One etymology is from proto-Celtic \*nei-t- meaning 'fighting' or 'passion'. "A similarly named deity appears on two Celt Iberian inscriptions, as a Romanized Mars Neto and as Neito." Wikipedia.
- Nel < *Neljas* 'Fourth', was the son of Garbh and father of Cichol. He married Lot Luaimhneach.
- Nemain < *Ne maien* 'All lands', a Fomorian, married Neit, a Fomorian, who was later revered as a god of war. She is an ancestor of both Fomorians and Tuatha, the mother of Dot and grandmother of Balor.
- Ogma < *Okamaa* 'Thorn land'. Though born of two Fomorians, Ogma was a champion of the Tuatha. He was the son of Elatha, king of Fomoria, and Ethne, a Fomorian; grandson of Dalbaech; brother of Dagda, Delbaeth, Elloth by Ethne; half-brother of Bres, son of Elatha and Eri, daughter of Delbaith (Tuatha).
- He fights in the first battle of Mag Tuired, when the Tuatha Dé take Ireland from the Fir Bolg. Under the reign of Bres, when the Tuatha Dé are reduced to servitude, Ogma is forced to carry firewood, but nonetheless is the only one of the Tuatha Dé who proves his athletic and martial prowess in contests before the king. When Bres is overthrown and Nuadu restored, Ogma is his champion. His position is threatened by the arrival of Lugh at the court, so Ogma challenges him by lifting and hurling a great flagstone out of Tara, which normally required eighty oxen to move it, but Lugh answers the challenge by hurling it back. When Nuadu hands command of the Battle of Mag Tuired to Lugh, Ogma becomes Lugh's champion, and promises to repel the Fomorian king, Indech, and his bodyguard, and to defeat a third of the enemy. During the battle he finds Orna, the sword of the Fomorian king Tethra, which recounts the deeds done with it when unsheathed. During the battle Ogma and Indech fall in single combat, although there is some confusion in the texts as in *Cath Maige Tuired* Ogma, Lugh and the Dagda pursue the Fomorians after the battle to recover the harp of Uaitne, the Dagda's harper.
- Orna < *Horna* 'Goblin', was the sword of Tethra, king of the Fomorians, which recounted deeds done with it when unsheathed. This trick is accomplished by writing in Ogham along the

blade and establishes Tethra's ability to read and write. Another Ogham blade was Ughmhor.

Sengann < *Sen kaa'an* 'He I fell', was a leader of Fomorians, defeated by Nemed in several battles.

Tethra < *Tee tora* 'Make a fight', was a king of the Fomorians who wielded the sword Orna, which recounted deeds done with it when unsheathed.

Uaitne < *Huu'aa tunne* 'Know how to shout', was Dagda's harper, who lost his harp in the battle of Mag Tuired.

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